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beaten all over, especially on the head, by men slaves. After what must have been a truly terrible ordeal, the miserable girl died and her body was sent off to her old father and mother for burial covered up with her *'abba* in a car. Mr. B was furious when he heard of the deed, and Mr. A, in a stormy interview, is reported to have taken the line that by his deed he had saved his uncle B's honour, and his aunt's life to boot, and that therefore his act was a virtuous one and justified. 754

The Ruler, H.H. Shaikh Ahmad, is reported to have been very angry indeed when he heard of the incident, and took suitable action against the offenders. It is doubtful whether this will have any permanent result, however, for the prejudice against witchcraft and anyone tampering with *sahar* is locally very great, and Mr. A is sure to make the most of popular prejudice. Already the story is going about that the actual spell used by the slave-girl to kill her mistress was found sewed inside lady X's pillow just where she placed her head. This trumped-up yarn was of course spread to deceive and influence public opinion.

JINNS, GHOSTS, ETC.

Dhuwaihi ibn Kharmit of the 'Awazim impressed on me (21st April, 1935) that it was always wise to avoid Badawin burial places, especially at night. He explained that during darkness, and especially about midnight, the spirits of the dead often came out of their tombs and sat on them, conversing with one another. Should a person of this world happen to go near, or pass close by, the spirits often shouted after him and abused him. They went further, and forcibly prevented a man from going about his business by throwing stones at him. 776 769

THE 'AUSAJ BUSH

Among the Badawin of Hasa and Kuwait the *'ausaj* bush is considered to be under the special protection of Jinns (spirits). It is never cut nor are branches ever broken from it. It is believed that anyone injuring it will be followed and tormented, especially at night, by hostile Jinns. The Badawin, on approaching an *'ausaj* bush, will always invoke God's protection by a *bi'smi 'llah al Rahmán al Rahím* (In the 776 824

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776 824 name of God the Merciful, the Compassionate) and will cast a stone into the bush. Hence *'ausaj* bushes are always seen surrounded by a pile of stones at the base. Though men will usually joke about this if questioned, the superstition remains nevertheless deep in their hearts, and they take no risks.

HAUNTS OF JINNS

776 821 There are two spots believed to be special haunts of Jinns in North-East Arabia:

Abrag al Khalijah is vaguely but widely reputed to be a place where a meteorite fell some seventy years ago. I have not yet visited it, but its position lies in Sa'udi Arabia, at the southern end of the Shaqq depression and close to the south-west corner of the Kuwait Neutral Zone. Every Kuwait Badawin knows the place but pretends to fear to go near it as it is said to be the home of Jinns. It has been flown over and examined from the air by certain geologists (in 1932), who were greatly interested.

According to them it consists of a hole in the ground some 4 acres in extent with cliff-like sides about 24 feet high. The 'Awazim and 'Ajman particularly fear to approach the place.

776 824 *'Ain al 'Abd.*—This lies about 30 miles east and slightly north of Abrag al Khalijah, and stands on the southern edge of the Kuwait Neutral Zone close to the marshy area known as the Maqtah, which is undoubtedly caused by various salty springs. The whole marsh is covered by *'ausaj* bushes, the plant which, according to Badawin lore, is dangerous to cut lest you be haunted by evil spirits. The actual 'Ain consists of a pool of water 40 feet across and some 6 feet below the surface of the surrounding country. In the centre of the pool there is a spring which surges out of the ground. The water is strongly impregnated with sulphur and smells like bad eggs for a mile round. The pool flows away by a channel, whether natural or artificial I do not know, and eventually the water finds its way to the sea some 10 miles away.

The Arabs tell the story of how a "black thing", they know not what, lives in the centre of the pool with head like a Negro. This animal or Jinn every now and then comes to the surface, shows itself and disappears again. At other times the thing is said to come out of

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The Monster of the Pool

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the pool and sit on the bank itself. Those who have seen it say it looks like a black man from afar. The water of the 'Ain being unfit to drink and therefore useless, the place is avoided by man. A series of tests carried out by Captain Papworth, R.E., in 1934, proved that approximately 1,000 gallons of water per hour flowed from the spring. I have myself visited the haunted spot twice, but needless to say saw nothing alarming. My escort all refused to approach nearer than 300 yards, except one man, the stalwart Mirshid al Shammari (ibn Twala). 776 824

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Appendix XXIII

APPENDIX XXIII

Ref. Chapter XL (bottom of p. 507)

ADDITIONAL NOTE ON "SYPHILIS"

On May 26, 1949 Shaikh Nijir ibn Sultán al Muhailib of the Mutair (Buraih section) told me that the dried leaves of the three well-known desert plants 757 824

(*a*) Geysúm (*Artemisia herba*)
(*b*) 'Ashiyeh (*Artemisia sp.*)
(*c*) Al Harmal (*Rhaqya stricta Dene*)

were used with very good effect by the Badu for syphilis, when smoked in a pipe.

APPENDIX XXIV

Ref. Chapter XXXII. Camel food, p. 416

In the vicinity of the great wells of Hafar al Bátin, and in the Wadiyán region (Iraq–Sa'udi Arabian frontier) the "Geysúm" bush is only eaten by camels, when they first leave the vicinity of wells in the autumn. It is never eaten in the early spring. 233

Sheep will, on the contrary, eat the "Geysúm" bush throughout the summer.

Authority Shaikh Nijir ibn Sultán al Muhailib. (Mutair Buraih), May 25, 1949.

APPENDIX XXV

Ref. Chapter XXXIII, p. 443

ADDITIONAL NOTE ON "MANÍHA"

The term "Manîha" when used alone and not with "Dhabîha", means the loan of a ewe and lamb by one person to another who requires milk in his tent. Such ewe is returned when she has no longer any milk. Such friendly loans are commonly made by men rich in flocks and herds to their poorer tent neighbours or friends. 476 426

It is important to know this custom.